7: Joest--59-60 E-5 (no date) 1882 Formosan Aborigines
116, 177, 301, 304 Chin-hoan

All the Chinwan natives, the men especially, love to wear [60] ornaments. For this they use chiefly the colored glass beads imported from Europe which they string up on chains to wear around their neck. They insert small bamboo sticks into the lobes of their ears and sometimes attach a tassel made of European wool, one of their favorite articles, to these ear pendants. Sometimes they wear small polished pieces of marble attached to chains in their ears, or pieces of shell and metal with a diameter of one inch or less; they enlarge the lobes of their ears for this purpose.

7: Joest--60 E-5 (no date) 1882 Formosan Aborigines
116, 301 Chin-hoan

Both men and women wear thin copper bracelets around their wrists and upper arms, narrow strips of flannel on which porcelain buttons have been sewn may take the place of these. They wear fillets on which shells or flat pieces of marble the size of a fifty-cent piece have been sewn. The necklaces may consist of a string of beads from which the tusks or tail of a boar are suspended, or of wreaths of flowers and oranges.

7: Joest--60 [2] E-5 (no date) 1882 Formosan Aborigines
116, 301, 554, 721 Chin-hoan

Boys are very proud if they can wear bracelets made of the pigtails of a Chinese whom they have decapitated.

10: Schumacher--226 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 171, 174, 301 Chin-hoan

If we believe that the inhabitants of the mountains came to Formosa at a later time and were driven to the mountains by the natives they met at the time of their arrival, Chinese fanaticism would not have allowed them time to familiarize themselves with the Chinese system of economy. Both Chinese and Japanese priests following the field armies have unanimously assured me, after long questioning, that the Tschin-Huan have continued to be Brahmans until this very day and I now face the question of whether they are of Malayan or Mongolian descent. The mere fact that their hair-dress is different from that of the Chinese does not prove that they are not "Chinese". For the pig-tail is not exclusively a Chinese characteristic.

Their dress, their houses and their manner of living is different from that of the Chinese; together with the fact that they are Brahmans, this may lead us to the assumption that at some time in the past they immigrated from India. But after all were not some of the Chinese Brahmans before the time of Buddha?

11: Haguenauer--32-33 T-3 (no date) 1929 Formosan Aborigines
116, 301 Atayal

The Tayal are not nearly so fond of adornment as their [33] neighbors in the south.

11: Haguenauer--36 [4] T-3 (no date) 1929 Formosan Aborigines
116, 286, 301, 554, 721 Atayal

Custom decrees that a girl should wear a number of bracelets of brass wire which corresponds to the designs that she can weave. If a man wears these bracelets, they have a totally different meaning; if he has them on just one arm, they are simply ornaments, while if he wears them on both, it shows that he has taken part in a head hunting expedition.

14: Tamai--96 [16] J-2 (1896) 1896 Formosan Aborigines
116, 304, 301, 554, 721 Chin-hoan

The Tschinwans pierce the lobes of their ears; the men put a bamboo stick about an inch in length through the opening, the women use a stick three or four times as long.

Both men and women wear bracelets. The men, however, may wear a bracelet only after they have killed at least one Chinese or Formosan; for each man they kill after that they add another bracelet. Thus bracelets, like tattooing, are a mark of distinction.

16: Müller--232-233 U-3 (no date) 1910 Formosan Aborigines
116, 301

The chief aboriginal ornaments are the following:

1. Bracelets made of brass, worn by both men and women. They get the brass wire from the Chinese in exchange for other goods. Sometimes the bracelets consist of two tusks of a boar which are tied together at the ends. Bracelets are often used as hypothecs to confirm a promise.

2. Ear pendants of bamboo sticks from which a tassel may be suspended. Both men and women wear these; they insert them in the lobes of their ears. [233] They pierce the lobes with a pin and gradually enlarge the opening.

3. Necklaces made of shells, the teeth of animals, dried berries, imitation berries, beads, etc.

4. Hairpins made of shell. Among the Tso'o aborigines this is the customary gift for brides.

17: Norbeck--40 (no date) 1950 Formosan Aborigines
436, 301 Atayal

"Our acino (of shells fashioned like glass beads and attached to China grass cloth) also come from the hontōjin. [MC: Formosan Chinese] Like the other things, we buy them from the hontōjin. These acino are put to use. We always decorate our clothes (75) with them, and also always adorn our hats with the acino. Since we also adorn our

75. Asai Erin informs me that the loom-woven jackets worn by the Atayal are frequently covered with these shell beads.

necks, we look all the more beautiful. The rich always have many acino, and the poor, few. We always use these acino in the settling of accounts. One acino equals one sickle; ten acino equal ten sickles. This is no different from present day money. What we call one piece (76) equals one ten-sen silver coin; ten pieces equal one yen. We

76. Refers to the acino.

call ten pieces one tunux, and this is no different from our present day money. What we call a yen the old people called a tunux."

19: Guérin and Bernard--554-555 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 301

In the eyes of the aborigines, the ornament is more important than the costume itself, and men and women vie with each other in frivolity. So there is a whole collection of [555] copper bracelets, collars and belts of crude glass trinkets, plaques of bone which are arranged around the forehead or neck as if they were ivory, others are made into earrings, bells, etc.

19: Guérin and Bernard--555 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 301, 304

The ear lobe is pierced in the European fashion, but in the case of the men, it disappears almost entirely so that it can hold a bamboo cylinder which is decorated with designs, and whose front end is completed by a tuft or rosette of red wool. The aborigines of the north are much more wealthy, so they have a great many ornaments of this kind. In the south some flowers are occasionally worn in the hair.

19: Guérin and Bernard--558 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 301, 436

The savage money consists of little white cylinders, like those made of jet, and they are made of the bony parts of certain kinds of fish; when strung on a chaplet, they are worn around the throat and head as if they were jewels; they are marked when they are given to the aborigines, and are arranged in series on pieces of red material.

22: Wiedfeldt--11-12 F-5 (1913) 1914 Formosan Aborigines
116, 301, 291 Atayal

Adornment enjoys a degree of importance unknown even to modern luxury in the life of the Atayals, as well as in their possessions, and it requires a disproportionate amount of their time to produce the articles necessary for it. I have never seen an adult Atayal who was not wearing several ornaments on his head, arms, or legs. Only the children [12] have almost no ornaments. Up to about the age of twelve they go entirely naked, and then they wear the same clothing as adults.

22: Wiedfeldt--12 [2] F-5 (1913) 1914 Formosan Aborigines
116, 304, 301, 177 Atayal

...[MC: An Atayal woman]could not understand why the whites do not like the sticks of bamboo 1 cm. thick and 6 cm. long which she wore in the lobes of her ears. She did admit, however, that the piercing of the ear with a sharp pointed piece of wood and the subsequent enlarging of the hole had been very painful. Apparently this is the reason why rings of brass or bronze, obtained from Japan, have recently begun to be preferred for the ears. Many women wear similar rings as bracelets and occasionally as anklets. I saw as many as 12 rings on one arm. Some young women proudly display glass beads from Osaka strung on strings around their necks, in place of the animal teeth or dried red berries such as the older women wear as necklaces.

22: Wiedfeldt--12 [3] F-5 (1913) 1914 Formosan Aborigines
116, 301, 292, 436, 177 Atayal

If such foreign ornaments [MC: i. e. brass rings and glass beads from Japan] have been taken over by the women, the men have kept for themselves the characteristic old ornamental dress. These "things set with precious materials", as the Atayal description runs, have three sizes, which are worn as arm or leg coverings, kinrai, or as a doublet, bintoan, or as a sleeveless jacket, rokosch-kaha. They consist of material dyed red, on which is fastened small pieces of pierced fish-bone arranged in rows and geometrical designs. Since the fish are not to be found in the interior, and the making of these ornaments would be too tiresome and difficult for the Atayals, who have no tools, these ornaments, which the Chinese call schukun, are very highly prized, and their owners like to wear them on festive occasions because they give them a certain amount of prestige. These valuable and lasting, but unnecessary ornamental garments are used as money. The three sizes are worth respectively 3, 5, and 10 yen.

22: Wiedfeldt--36 F-5 (1913) 1914 Formosan Aborigines
301, 435 Atayal

The general acceptance of this indigenous money [MC: ornamented cloth] is based on its high value as a means of adornment, and its worth depends on the rareness of the materials and the care with which it has been made.

24: Anonymous--91 [3] U-3 (no date) 1892 Formosan Aborigines
116, 301, 302, 304, 554

When their hair has reached full growth, they cut off half of it and tie it with a string. They blacken their teeth with green herbs. They pierce their ears, and the opening is so large that they can insert a wooden ring (mu-huan) through it; a piece of ivory is suspended from the ring. Most of them are tatooed on the arms and back, those who like to boast of their deeds even cover their entire body with signs, using the Dutch alphabet. They wear bracelets of cast bronze (chuo) or iron, and they may wear as many as a dozen pairs of these. They try to impress others with a feather headdress which hangs down to their shoulders (niao-ch'-ih) or with shell ornaments (kauri-pei) which they wear on their forehead. These ornaments, besides commanding respect, also have an aesthetic value for them.

26: Honda--471 N-3 (1896) 1897 Formosan Aborigines
116, 291, 301 Bunun

The women wore some clothes, whereas the men were completely nude except for a loose loin-cloth. Some of them wore deer skins on their backs; this was true particularly of the chiefs. Necklaces and bracelets of shell or berries are worn by both men and women. My attention was attracted especially by the tight belly bands worn by both the young and old and made from fibers of the Calamus Rotang. I was told that their main purpose is to prevent excessive consumption of food.

31: Hofmann--622 N-3 (1909) 1912 Formosan Aborigines
116, 301, 304 Tsou

The Tsou, like all the other tribes of southern Formosa, are not tattooed but they are fond of ornaments. They wear necklaces made of glass beads and shells (Fig. 7), as well as ear pendants made of rhomboid-shaped, polished wood which ends in a point. Some of them were wearing bracelets similar to the necklaces. Whether these represent medals or whether they merely satisfy the aesthetic impulse of the natives I cannot say.

31: Hofmann--623 [3] N-3 (1909) 1912 Formosan Aborigines
116, 291, 609, 301, 592, 837 Tsou

Members of the Tsou tribe are monogamous; adultery on the part of the woman does not occur at all. The women are very shy; they do not look strangers in the face, and they go about with their eyes downcast. Some of them wear garments made of cloth from China, others weave their own garments on primitive looms. I saw few women who were wearing ornaments; the men here are far more vain than the women.

34: Del Re--23-24 U-4 (no date) No Date Formosan Aborigines
116, 436, 292, 301 Yami

"The Yami have no use for money except as metal which is highly prized, especially silver which, like iron, seems to have been known to the islanders from the earliest times. (7) The former is beaten out into thin silver leaves with [24]

7. See below p. 39 (Legend of Imulud).

which they cover their characteristic large 'extinguisher' ceremonial helmets worn during the Flying-Fish Festival, which are handed down as a communal treasure from generation to generation."

34:Del Re U-4 (no date) No Date Formosan Aborigines
Yami

Old Yami Couple in ceremonial costume: Note the silver flying-fish ceremony helmet and the silver headgear and plagues worn by the woman.

292
301

"The costume of these people was somewhat slight. The men were attired similarly to Chinese coolies, that is, usually in a simple pair of short drawers, to which in some cases a blouse was added. The dress of the women consisted of a sarong (1) or petticoat,

1. Meaning literally a sheath or scabbard, but here that part of the dress of both sexes which covers the lower portion of the person, and is in the form of a sack open at both ends. —Editor.

folded round the loins and meeting in front, where it overlapped, but was not fastened. This petticoat did not reach so far as the knees, and the feet and legs were bare. A sort of loose jacket, open in front, completed their attire, though some of the matrons did not make use of this addition. The young children of both sexes were entirely naked. This, however, appears to be a costume not always considered necessary, and those who landed at the village early on the second morning report that the population was more scantily clad, the men being entirely naked, and the women wearing only a flap round the loins. Seeing, however, the strangers arrive, they retired with deliberation to their huts, closed the doors, and reappeared in the costume above described. The women possessed necklaces of beads, which they wore round their necks, and some of them had stone bangles round their arms; their ears were pierced in three or four places from the lobe upwards, though none of them seemed to have ornaments in them, except buttons,

often of the commonest kind. Most of the young children had objects round their necks, such as coins, beads, or buttons."

36: Dodd--73-74 U-2 1865 (1885) Formosan Aborigines
116, 301

"The men [MLB: of the northern tribes] have also a curious custom of piercing the lobes of their ears. Each lobe has a hole through it, large enough to receive a piece of bamboo about the size of a Manila cheroot. They usually wear therein hollow pieces of young bamboo with tufts of scarlet long-ells sticking out of the opening at the upper end; others insert pieces of what appears to be white cuttle-fish bone, about four inches long, with a disc made of the same material in the outer end. On the foreheads of some of the men may be seen similar flat but round pieces of cuttle-fish bone, fixed there by means of a piece of string round the head or attached to a circlet or wreath of embroidered camlets or native-made cloth. On their small, tight-fitting caps, they frequently fix circular pieces of this white cuttle-fish bone, or whatever it is. It seems to be quite a common article of barter amongst them. They use strings of small beads made of cuttle-fish bone not only as ornaments for their heads and necks, but as a 'circulating medium.' Necklaces, earrings and trinkets of various kinds are made of it. The [74] aborigines of the northern and central mountains are immensely fond of all sorts of trinkets. Round the necks of old men and young warriors are seen necklaces of wild boars' tusks and teeth of animals. They are worn often as heirlooms, but principally as symbols of individual prowess. They often load their necks with metal trinkets, cuttle-fish beads, &c., to which they attach numerous little appliances connected with the priming and loading of their matchlocks, a motley sort of collection, which excites the curiosity of the beholder."

37: Steere--307 [3] S-3 (1873-74?) 1875 Formosan Aborigines
116, 142, 301, 516 Chin-hoan

"Both sexes go barefooted, and from long usage, their feet get as hard as horn, so that spines and sharp rocks do not penetrate them. They appeared to be very flat-footed, the arch of the foot being almost entirely wanting, while the toes were much spread, the big toe turning round toward the heel, so that it almost made a right angle. The women are very fond of wearing ear-rings of white shell, and bands of beads of the same about the head. The men stretch their ears, generally by putting in pieces of bamboo, but upon occasions of display, those who are able, put in disks of white shell two inches or more in diameter."

37: Steere--311-312 S-3 (1873-74?) 1875 Formosan Aborigines
116, 142, 291, 622, 301 Chin-hoan

"The Kale-whan are very small in stature, averaging about five feet. The features of the younger ones are quite regular and pleasant, but among the old, want and vice have almost made them to look like brutes. They dress in Chinese cloth--the men in the short coat or hunting shirt, that leaves the legs and arms exposed. The chief was dressed in the skin of a tiger cat, which seemed to be his badge of office. The women dress much as the Chinese and Pepo-whans in the plain below, but they sometimes spend much time in embroidering their sleeves and trowsers. The women were always, while we were among them, whether at work in the fields or in the villages, crowned with wreaths of vines and flowers. These were often nothing more than sweet potato vines, but in some cases beautiful wild plants and flowers. Many of the men were also decorated in this way, and it would almost seem to be [312]a distinguishing mark of the tribe."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan



565 are only allowed to be worn by chiefs; and embroidered *lionpao* (long clothe), *koŋ na kinimaʔaŋ* (long skirt) and *kasuja tsino at səvanəŋ* (trousers) by chiefess.

291 [301] Ornaments, especially *lailai* (feather ornaments), *patal na paŋaŋiliŋ* (hat-ornament made of leopard's teeth), *taʔata* (shoulder ornament made of a kind of shell), *tsalaral* (silver shoulder ornament), *aliatpula* (glass bead necklace) are only allowed to be used by nobles.

**E. Right to perform ceremonies**

565 554 a) Felicitation on having an elder offspring is only performed by the nobles. A gun and some iron ware must be sent to the maternal relatives on this occasion. This is called *ləmiɕi*.

565 583 b) A bride price is called *ɕiniliɕi*. According to the social status, it is divided into three classes: *mamatsaŋiraŋ*, *maluntsivtsik* and *talaʔalalak*. *mamatsaŋiran* consists of a piece of cultivated land (*atunaŋaŋ*) a household of serf (*wadis*), five kinds of iron articles; *maluvtsivtsik* only two or three kinds of iron article; and *talaʔalalak* only two or three iron articles. The marriage ceremony also differs between nobles and commoners.

714 565 c) Funeral rites: At the death of a chief, the whole village wears mourning dresses for five days, *maluvtsivtsik* and *utsiputsipoŋ* a month. At the death of a *matuvtsivtsik*, his relatives and *utsiputsipoŋ* wear mourning dresses for a month, and his *unutel* five days. At the death of a commoner, his relatives wear weeds for a month.

**F. Privilege from criminal trial**

565 [687] a) A commoner will be fined a penalty of a pig, a bottle of wine, several iron articles by his lese-majesty (*napanuŋatsə*) to a chief. A noble commits no lese-majesty.

[554] b) If a commoner's house is carved, his body tattooed, and his clothes decorated, he is regarded as having committes a crime of arrogation (*napatsəra*). He will be fined a penalty of the same as that of a lese-majesty.

[685] c) The nobles commit no crime of robbery (*tsəmav*).

[682] d) A murderer must pay the equivalence of the price of the murdered which differs according to one's social status. If a commoner murdered a noble, all properties of his own as well as his brothers will be confiscated, and he himself will be exiled from the village.

[684] e) The nobles commit no crime of adultery, but a noble may ask penalty from one who commits adultery with his or her spouse. A commoner who ravishes a chiefess will be heavily punished and exiled from the village.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4



291 for the hat and breechclout of men and the comb and waist-cloth of women, men and women wear the same kind of clothes. At the time of a funeral, they wear old clothes, for according to their old tradition, all clothes which are worn at a funeral must be cast away.

[292] A deer-hide rain-coat [*xanqu na βaqanox*] is employed to protect them from the rain.

Clothes and ornaments are made by women. If a woman cannot make clothes, it is difficult for her to get married. Their cloth is made of hemp. After contact with the Han people, the Atayal have bought cloth from them and do not weave industriously as in former days.

They seldom wash their clothes. The fruit called *mawarsa* of a kind of plant called *mawalo* is used to soap their clothes.

301 2. Ornaments

Ornaments include ear-ornaments [*pintalaŋ*], neck ornaments [*nili*] (made of shell), [*nqalo*] (made of glass-beads), arm-ornaments [*paʃi tonaŋ*] (those used by men have hair of the hunted head attached to them), wrist-ornaments [*pao²i*], finger ornaments [*qaqamut*], waist-belts [*xaxaβok*], leg-ornaments [*qinulaja, qaqj, qinuwax*], etc. All these ornements, except the finger ornaments, are worn at festival times. Finger ornaments or a finger ring are ordinarily worn on the middle finger [*poaqaŋ*] or ring finger [*so²ai*]; a woman of talent may wear a ring on her forefinger [*qomi iao*] or little finger [*so²ai tsuβalai*]. One may wear ornaments from his or her early teen-age.

Atayal women wear a kind of comb [*qaqalu* or *xaxeiluqu*] when attending a feast, but this is never used to comb their hair.

3. Hair dressing

302 Young children let their hair grow, this kind of hair dressing is called *maqaino*. After five of six years, the hair is bound up with strings and is wound from left to right on the head, this is called *tuβuβa²aŋ*. Oil derived from animal fat is used to dress their hair. If the hair grows too long, it may be cut with a knife. The fine hair on the face is pulled out by twisting two pieces of string. This string-twisting method which resembles the Chinese one, is also employed to shape their eye-brows. The beard is shaved by a small knife. They never wear a beard or a mustache. Today the young girls mostly get permanent waves.

304 4. Ear-lobe piercing [*pulaxan papaq*]

They pierce their ear-lobes between the ages of five to ten years. There is no specialist for piercing the ear-lobe. Earlobe piercing mostly takes place on a frosty winter day. The ear-lobe is first rubbed with frost and then pierced with a bamboo needle. A piece of sweet potato is put behind the lobe of the ear to be the anvil when the operation is in process. After four days the bamboo needle is removed, and a grass stem is stuck into the hole instead of it. Grass stems will gradually be increased in number until the hole is large enough for the ear-ornaments. The larger hole on the lobe is considered the more beautiful. Men and women have the same